from the lines of every other man's thumb so that
he can be identified by that differentiation alone,—
yet fundamentally all men are alike and there is no
essential difference. Oneness or sameness is every-
where, differentiation is everywhere; the indwelling
Reality has built the universe on the principle of
the development of one seed into a million different
fashions. But this again is the logic of the Infinite;
because the essence of the Reality is immutably the
•same, it can assume securely these innumerable
differences of form and character and movement,
for even if they were multiplied a trillionfold, that
^vould not affect the underlying immutability of the
'eternal Identical. Because the Self and Spirit in
things and beings is one everywhere, therefore
Nature can afford this luxury of infinite differentia-
tion : if there were not this secure basis which brings
it about that nothing changes yet all changes, all her
workings and creations would in this play collapse
into disintegration and chaos; there would be
nothing to hold her disparate movements and crea-
tions together. The immutability of the Identical
does not consist in a monotone of changeless same-
ness incapable of variation; it consists in

an
unchangeableness of being which is capable of end-
less formation of being, but which no differentiation
can destroy or impair or minimise. The Self
becomes insect and bird and beast and man, but it
is always the same Self through these mutations
because it is the One who manifests himself infinite-
ly in endless diversity. Our surface reason is prone